

CATHOLIC ACTION

Vol. XXXIV, No. 6



June, 1952

Television and You

Dean McCarthy

THE FAMILY AND SOCIETY

WOMAN'S ROLE IN PEACE

N.C.C.M. FILM INFORMATION SERVICE

Two Papal Addresses—

To the World Federation of Young Women

To the World Union of Catholic Women's Organizations

A NATIONAL MONTHLY PUBLISHED BY THE
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Vol. XXXIV, No. 6

June, 1952

OUR COMMON CATHOLIC INTERESTS

ON April 23, 24 and 25, too late for mention in the May issue of CATHOLIC ACTION, the annual meeting of the Catholic Conference on the Spanish Speaking People of Texas was held in Austin, Texas. With much pleasure

Progress for the Spanish Speaking
Archbishop Robert E. Lucey of San Antonio, executive chairman of the Bishops' Committee for the Spanish Speaking, stated that the tide has turned against discrimination in the United States. "Our citizens, generally, are beginning to realize that democracy means equality, justice, freedom for all." Equally pronounced is the growth in civic consciousness of the Spanish-speaking people. Continued action in this field was advocated by the Conference.

A number of other proposals were made by the conference, among them the following:

1. Urged that the State of Texas sponsor an international border authority, along with the States of New Mexico, Arizona and California, "for the development of the natural and human resources of the border territory for the benefit of the citizens on both sides of the international boundary."

2. Called on workers "to join the collective union organizations suitable to their trade and business," adding that "where unions do not exist, they should be organized."

3. Exhorted Spanish-speaking parents to provide an education through the university level for their children, wherever possible, and called on Catholics "to make the necessary sacrifices to build parochial schools."

4. Recommended "the cooperative plan of credit union operations for attaining financial independence," and "the cooperative plan of housing subdivision developments for private home ownership." (It was reported that there are 24 Spanish-speaking credit unions in Texas.)

Other matters discussed were housing needs and the regulation of the entry of "wetbacks."

The Bishops' Committee for the Spanish Speaking sponsored the conference. Primary stress in holding such con-

ferences is placed on spiritual welfare but the conference also is dedicated to improving the economic, social, and educational standards of the Spanish-speaking populace.

DURING May the executive committee of the National Catholic Rural Life Conference held its spring meeting in Des Moines, Iowa, with Bishop Albert R. Zuroweste of Belleville, president of the Conference, presiding. Among

NCRLC on Flood Control
the many farm problems to which the meeting gave its attention was that of flood control.

Individual moral responsibility for flood control on the part of landowners and operators within a watershed was urged in a statement issued by the NCRLC body.

"Flood control must begin where the water falls," said the statement, "on the thousands of farms and woodlots of the whole watershed area."

"Downstream levees and dams are not effective substitutes for upstream protection of the soil and regulation of run-off."

"All landowners and operators in a watershed area have a moral responsibility to do their part, through such practices as good forest management, terracing, contour planting, strip cropping, pasture improvement, grass waterways, and farm ponds."

Leading the flood control discussion was Msgr. George J. Hildner, of Villa Ridge, Mo., long active in conservation and flood control work in his native State. He was recently chosen a member of the advisory committee of the Missouri Association of Soil Districts.

Monsignor Hildner pointed out that there are ordinary floods, and those of 25, 50, or 100-year crests. Not much can be done against the latter, but the damage can be mini-

(Turn to page 8)

Television and You

Dean McCarthy

THERE are probably only a handful of people in the United States who do not have very definite ideas concerning television. Like getting up in the morning and going to bed at night, television has become an important part of the average American's daily life. Sixty million people view television daily. It has maneuvered itself into a position within your home and mine which prevents television from being shunted aside in favor of the more mundane, perhaps less exciting pursuits developed during the atomic age in which we live, while at the same time replacing many of those inherited from the more stable past of our parents and grandparents.

However numerous the effects of this twentieth century medium may be, it is safe to say that nearly all reaction may be categorized as positive or negative. Granted, there are still a few among us who are able to remain indifferent to the latest electronic invention, television, these individuals represent a very small group. So great is the effect of television, for example, that even the vast millions, who find no television stations in their locales now, have already formed conclusions which will undoubtedly influence their initial meeting with this medium. They have heard a great deal about that which they have not seen, and none of the reports have been completely objective, for television is not a medium that lends itself to objectivity, at least initially.

The most common reaction to television might be expressed best, I suppose, with the same words which have been used to describe the little girl with the curl in the middle of her forehead: "when she was good, she was very, very good, but when she was bad, she was horrid." So, too, is television. Very good, very bad; helpful or harmful; to be praised or condemned. You see, you just can't be passive about TV.

On the other hand, the proper position which one should take in the great TV debate is not an easy one to discover. As a Catholic, whether married or single, parent or not, you might very well ask where does the Church stand on television. Well, the Church has taken no official stand on television; she has more important matters about which to be concerned. If I may, however, I would suggest that each of you adopt the position advanced by Martin H. Work, executive secretary of the National Council of Catholic Men, who, speaking at the recent Family Life Conference in Columbus, Ohio, told his audience: "My personal

position in the current television hostilities and the one that I would recommend to you who are vitally interested in promoting the family apostolate follows the virtuous middle path."

I offer this position for a number of reasons. Television is but a babe in the woods, and as such is ready for neither canonization or complete condemnation. Presently it is experiencing very severe growing pains from which it should emerge as a healthy and welcome member of American society. That such may not be the case, I grant, but I believe we must give television an opportunity to put its house in order before we permit public criticism to shatter a medium which has within itself a tremendous potential for good.

Some of you may not agree, but I nevertheless offer the observation that television has already demonstrated on a number of occasions that it can hold its own, even when measured by the highest moral, educational and entertainment standards. Through television we have been privileged to see some of the greatest actors, singers and entertainers. For a comparatively small investment we have viewed in our living rooms the events and personalities who make up the news of the world. Educational instruction of the highest caliber has been offered to all of us, among whom are people whose financial means, health, or responsibilities would have prohibited this advantage if television did not exist. For example, how but by television would millions of people receive a tour of the newly-reconstructed White House personally conducted by the President of the United States. Perhaps you and I have been fortunate enough to glimpse this magnificent edifice first-hand, but for millions this hour-long television program was the realization of a life-long dream which could have had its fruition no other way.

I readily admit, however, that television is not without sin. And perhaps its greatest transgression stems from the error made by those responsible for television programming when they attempt to regulate television fare by a code which is suitable only for the night club or the stage. These well-meaning but misinformed individuals have forgotten that television finds its greatest audience in the home and that the home cannot and must not become an occasion of sin for those who reside therein. Scanty costumes, off-color jokes, and suggestive dialogue, the features associated with, but not confined to a night club atmosphere, may have

their place in the American scheme of things, although this I doubt, but they are not welcome in the home.

There are reasons which I might advance as a partial explanation of why a good portion of television has been offensive to moral and decent people, not the least important of which is the tremendous appetite of this medium which quickly exhausted suitable material and sent members of the industry into the less desirable highways and byways of the entertainment world. I do not, however, feel compelled to apologize for the mistakes of the television industry, for I am convinced that the greater portion of its personnel have seen the wrong and are honestly attempting regulation from within their ranks.

Perhaps many of you are not familiar with the important step taken by the telecasters on March 1, 1952. On that date, through the National Association of Radio and Television Broadcasters, the official spokesman of the radio and television industry, there was promulgated the NARTB Television Code. This Code, by and large, is a good one and if administered properly should remove virtually all of the ills currently plaguing television. Among other things, the Code established a five-man review board, chosen from the NARTB membership ranks, which will review all complaints submitted by individuals or organizations. As you might expect, the punitive power of this board is limited to a withdrawal of the Seal of Good Practices which has been given to all stations and networks who pledged themselves to the support of the Code.

This Code cannot be really effective, however, if it does not have the articulate support of an alert and informed public. Catholics in particular should exhibit leadership in this sphere, for we have a sound moral code of our own against which television programs may be judged. When a violation occurs, we should immediately note the station's call letters over which the program was seen, the name of the program, the date it was seen, and the specific complaint which we wish to make. This information should then be forwarded to the NARTB Review Board, 1771 N Street N.W., Washington 6, D.C. I should add that N.C.C.M. has excerpted important parts of this Code and we would be happy to send copies to anyone requesting them.

Our responsibility does not end here, however. Each of us, and particularly parents, should know what programs are being viewed by younger members of the family. Those that are offensive should not be viewed in our homes, nor should children be allowed to visit other homes where such needed regulation is absent. Fortunately, the manufacturers of television sets made it very easy to turn a set on or off, and we should utilize the little leverage required to accomplish this action. Unreasonable indeed are those who cry for censorship of television because they are unwilling to exercise vigilance in their own homes.

Nor must we only adopt the negative approach. How many times, I wonder, have Catholics viewed

excellent programs and never expressed a word of gratitude to those responsible for it? Have you, for example, ever written to the National Broadcasting Company to thank them for the NBC-TV Religious Feature, "Frontiers of Faith", the Catholic portions of which are produced by N.C.C.M.? I hope you have, but I fear you haven't. Yet, NBC has expended an average of 25,000 dollars for each of the eight Catholic programs produced to date, and will spend at least that amount on each of the eight programs during the months of June and August when we offer a dramatic portrayal of The Sacraments. I mention this program only because it is one with which I am very familiar, but there are other programs worthy of commendation by Catholics. By not praising and condemning with impartial fairness we Catholics vitiate the influence we might bring to bear on the future of television.

We cannot confine ourselves, however, to an attitude of letting George do the work while we sit back ready to offer only praise or criticism. We must be willing to take an active part in the production of good television programs, whether they be of a religious nature or not. I have not mentioned it sooner, but it is a fact that religion and religious programs are receiving more time every year, not only from the networks, but from local stations as well. Thus, we are being afforded a wonderful opportunity to put into actual practice many of the principles which we expect in and from television. The time and facilities allotted for religious programs must not be allowed to go begging. Catholics must not only accept, but embrace the responsibilities inherent in the presentation of such programs. I grant that television will tax your talent and imagination, but in terms of teaching effectiveness, it will be worth it.

If I may, I would like to conclude with the summary given by Mr. Work at the Columbus meeting, for I honestly believe it expresses the position which Catholics should assume with respect to television. He said: "I would say that television is neither completely innocent nor totally guilty—it is neither a canonized Saint nor an irredeemable sinner . . . it is good and bad. The good we should praise, the bad we should condemn, not just among ourselves, but to those responsible for their production. I feel sure we will be listened to attentively. Supported by an alert public opinion, the television industry should be able to control itself. However, if it fails we must not hesitate to take more effective steps to organize and apply outside controls. Again, we cannot criticize television as being immoral, irreligious and indecent without being prepared to fulfill our responsibility of producing religious programs when we are called upon, and co-operating with stations in all of their efforts to improve program standards. Lastly, we owe it to our Faith to use this media, this motion picture theatre of the home, this Gift of God, to teach all who will watch and listen the Christian principles of family life."

The Family And Society

The following paper was given before the recent meeting of the National Catholic Family Life Conference, Columbus, Ohio, by The Honorable Eugene J. McCarthy, M.C.

An inquiry into the relationship between the family and other social institutions leads almost inevitably into an area of some confusion and disagreement. This is a consequence of two conditions bearing upon such an inquiry. First, the fact that in historical reality the rights of the family have been invaded by other social institutions, and second, the fact that the family as a social unit is in itself imperfect. That is to say, the family as an institution does have certain functions which it cannot fully accomplish.

Jacques LeClercq in his excellent work on *Marriage and the Family* states that, "when sound, the family forms a closed environment which largely escapes outside influences; it finds in itself all that its moral life requires, and it moulds its members in keeping with its traditions. This influence in the family explains how throughout the centuries revolutions and political disorders have been able to sweep over countries like China without appreciable damage either to the social order or to traditional civilization. There the family possessed stability and conserved traditions. As a consequence, the political convulsions affected society merely in a superficial way. This explains also why those who are nowadays desirous of overthrowing the traditional organization of society, and of uprooting its inherited beliefs, center their attacks upon the family as the firmest bulwark of tradition." This does not represent the whole of LeClercq's thinking on the question of the family.

It would be quite correct to say that when sound the family can close and protect itself from outside influences, that is, harmful influences. This is a very different thing from saying that when sound the family escapes outside influences. For the family to isolate itself and to close itself away from the stream of culture, is not the normal and desirable thing.

At another point in his book on *Marriage and the Family*, Le Clercq recognizes this fact and states that it is possible for family stability to be excessive. "Such an excess occurs when the family becomes an obstacle to the development of personality. However great may be the role of the family it itself is but one element of the whole, a means to an end; it must serve man and help man to develop in accordance with his destiny, not stifle him."

The functions which the family performs, either in

whole or in part, are usually listed under some six or seven general headings. These ordinarily include as functions of the family the following: biological, affectional, protective, the economic, the educational, the religious and the social function. Under primitive conditions the family, as a unit, might of necessity carry out practically all of these functions. However, in a more advanced and complex civilization, assistance from other institutions is necessary, if man's needs are to be fully met. It is obvious that the family cannot fully supply the religious needs of its members.

Pope Pius XI in the encyclical on reconstruction of the social order makes the point quite clearly in regard to the economic needs of the family. "If, however, for this purpose (mainly providing for the economic needs of the family) private resources do not suffice, it is the duty of public authorities to supply where the forces of individual effort, particularly in a matter which is of such importance to the commonweal, touching as it does the maintenance of the family and the ordinary people, are insufficient." It is obvious too, that whereas the family does, even today, continue to exercise a protective function, the family must be assisted and aided by the State and other political institutions if this need is to be fully and adequately supplied. Educational institutions too, are necessary because of the inability of the family, itself, to supply the educational needs of its members. Even in carrying out those functions which are much closer to nature and more intimately family responsibilities, the potentiality of the family is limited. For example, whereas the family does satisfy affectional needs which cannot be supplied by any other institution, yet the affectional relations within the family cannot fully satisfy human needs. In addition to the companionship and love which does exist in the parental and filial relation, human needs for companionship and friendship extend beyond. Man needs companionship and friendship which can be supplied only in social context, which is broader and more comprehensive than that of the family alone.

While recognizing these deficiencies of the family as an institution, it is important to remember that there are elements of the religious, educational, economic and other human activities which can be best carried out by the family, even though other institutions are necessary in order to supplement family activity.

Thus, although the family clearly cannot supply all of the religious needs of its members, there are certain religious activities which can, and should, be carried out within the family and by the family. Similarly, there are educational needs which can be best supplied, and which should be supplied, by the family. The same is true with regard to the affectional, the recreational and the other social needs of the members of the family, and to a lesser degree of those needs which are included under the general heading of economic and protective functions. The superiority of the family, in regard to these activities, is not merely a matter of convenience, but involves also psychological and spiritual advantages.

In any real situation there is great danger that institutions, which can be organized and operated more efficiently than the family, are likely to take over from the family which is normally less efficient, because of the multiplicity of its functions, and because of its conformity to nature, rather than to art and to plan. In this generation, the invasion of the rights of the family has been carried on principally by the state. At other times, and to a certain extent even today, the rights of the family have been threatened by economic, educational or other social institutions. The action of other institutions in taking over in an inordinate measure, functions which normally should be carried out by the family, is not always usurpation. In some cases, it is simply a matter of other social institutions having to take over and assume responsibilities because of the failure of the family as an institution. The almost total assumption, on the part of the state, of responsibility for the aged, is perhaps the best example.

It is commonly held today, that the causes principally responsible for family disintegration are, first, the rise of individualism in religion and philosophy, and second, the socio-economic changes which accompanied the Industrial Revolution. Certainly it is true that these developments have had a most important bearing upon the whole development of modern civilization, and inevitably placed a most severe strain on a relationship as intimate and demanding as that which exists within the family. I do not believe, however, that the influence of these forces on the family has been quite as direct as is commonly held. As a matter of fact, in the bourgeois culture, which was the real flowering of the individualistic philosophy of the Renaissance and of the enlightenment, the family, as a social unit, remained very strong. The philosophy of self-seeking comprehended also the interests of one's immediate family and relatives. The closely knit, one might almost say, introverted bourgeois family of France is perhaps the extreme example. The suburban family in the United States, however, also approaches the pure type; although the philosophy of laissez-faire, of individualism, is basically anti-institutional, and anti-community, it still recognizes the natural unity of the family.

More recently this bourgeois spirit has been given a

kind of social interpretation in the emphasis on life as a matter of living for one's children. The avoidance of social responsibility and even the performance of things which are anti-social are justified on the grounds that the demand of one's own family, or of one's own children, is a complete and adequate excuse. To subject our whole life, or to subordinate the whole of contemporary culture, to the demands of the youth of that culture, is to condemn ourselves, and our civilization, to a kind of perpetual adolescence. The first effect, then, of individualism, was not manifest directly in the disintegration of the family, but rather in a weakening and, eventually, in the nineteenth and the twentieth centuries, an extinction of the basic communities which are necessary in order to help the individual and the family fulfill their functions. Man needs institutional assistance. So too, does the family need outside aid and help. It accomplishes its purpose best, and flourishes best, only in a society which is both human and Christian. Unless the family exists in such a community, it will be unable to fulfill its functions as it should, and its members will suffer as a result.

Abbe Godin asserts in his book entitled, *France Pagan*, "four-fifths of the populace cannot practice as Christians excepting in and through these communities." He states further that, as demonstrated in France, it was not only the Industrial Revolution which was responsible for the secularization of the culture of France. The people who moved into the cities in the first period of industrialization in France, about 1830, were less pagan, he contends, or were paganized to a lesser degree than those who came in after World War I, despite the fact that the actual working conditions, that is the purely economic conditions, were much better for the second group. He argues that the loss of Christianity by those who migrated in the second movement was due to the fact that they moved into a society which had been fragmented, one in which the old and basic communities had been destroyed. Whereas, the first movement was from one community into another community, the second was from community to chaos. In it the people were thrown into an aimless crowd. In such a fragmented society, of course, it is essential to attempt to strengthen and intensify family life. It is at the same time essential to keep in mind that for a full Christian life, the whole of society must be reformed. The family will not survive in a vacuum. It may explode to fill the emptiness around it, as to a degree it has done in the modern world, or it may submit or be subjected to other systems of controls. We have experienced in this generation the violent ordering of society by the totalitarian state in which both family and individual are forced to serve the ends of the state. In such a system everything becomes political and nothing human or natural remains which cannot be taken away from

man. We have not had the same kind of violent interference in our own country, but even here forms of control have been developed.

The October and November 1951 issues of *Fortune Magazine* carry articles which indicate what we may expect in the way of new community controls, if the old natural and necessary communities are not restored. The title of the article is, "The Wives of Management." The article is described in the table of contents as the first study ever made of the new eternal triangle, man, wife, and corporation. The point of the article is that corporations, that is those that are really progressive, are attempting to plan, not only the work day of the husband, but his family life and social life also, and we may assume his intellectual and spiritual life, although the article does not carry the case literally to this extent. The problem is defined by one spokesman who is quoted in these words: "we control a man's environment in business and we lose it entirely when he crosses the threshold of his home." This is a far cry from the commonly accepted belief that a man's home is his castle. Another executive stated his position in this manner, "management, therefore, has a challenge and an obligation to deliberately plan and create a favorable, constructive attitude on the part of the wife that will liberate her husband's total energies for the job." Mussolini horrified the world with his statement, "All in the state, nothing outside the state, nothing against the state." This same philosophy is here restated with reference to the corporation: "All in the corporation, nothing outside the corporation, nothing against the corporation."

As the Christian has a double responsibility, one to self-perfection and another to the perfection of society, so, too, I believe that those of us who are particularly interested in the perfection of the family must accept also that we have a double responsibility—one, of course, to perfect the family, and the second, to labor

also to perfect and improve the total social order of which the family is the basic unit. It is commonly stated today that the movement of society is toward socialization. This opinion can be accepted only if we distort the traditional meaning of socialization. Actually the modern trend is, in a sense, anti-social for in its progress it had destroyed the essential community and social organizations which once were a fundamental and vital part of the social structure. The old community guilds, the professional societies, the political units of the city, the province, have been succeeded by a more comprehensive, less personal, and in a sense, less social system of community control. The result has been a fragmentation of society, isolating individuals and institutions and placing a terrific strain upon the natural society, such as the family.

In this situation, it is not sufficient to merely undertake to humanize and sanctify our individual lives. Neither is it sufficient to humanize and sanctify the institution of the family alone. Over and above this, it is essential to humanize and sanctify social institutions, such as the neighborhood, the class to which one belongs, the business and professional community, leisure time activities, means of communication, and political institutions. For as Cardinal Suhard has stated, "each of them constitutes both an area of living and reality which is independent of the individuals of which it is made up (and one can say also independent of the family units which make it up) or over whom it holds sway." Although it is true that the social order exists for the persons who make it up, and in a secondary sense, also exists for the family, it is nonetheless correct to say that society, that is, civilization itself, requires salvation. Neither the salvation of persons, nor the salvation of the family can be accomplished without a humanization and sanctification, that is a Christianization of all the essential institutions which make up the social order.

OUR COMMON CATHOLIC INTERESTS—Continued from page 3

mized if rapid water run-off is slowed down by effective conservation practices.

This cannot be done by those constructing dams and levees, he said, but only by all the individuals responsible for land in the valley and on the surrounding hills. Monsignor Hildner added that the objective should be the "maximum amount of flood control, and the minimum amount of soil loss," either through erosion or by construction of dams.

"There is no soil to waste," he declared.

The NCRLC executive body also reaffirmed its support of the family-farm principle. Recognizing the problem posed by numerous sub-marginal farms in the country, the committee urged that efficiently operated farms of adequate size be encouraged as a barrier to collectivism, either private or govern-

mental. Attention was drawn to the dangers inherent in collectivized agricultural production.

"Spiritual and moral values of land ownership, of responsible management, of cooperation with others in processing and distributing farm products, all should be kept in mind when planning American farm policy," the NCRLC committee said.

Dangers to farm production through drafting of needed farm youths, was pointed out by an NCRLC executive committee member and attention called to the fact that in this defense period, when food may be needed quickly, 70 farms of productive character had been vacated in one county of Wisconsin, and that over 100 were vacant in another county. "In a defense period productive farms may be no less important than an essential industry," the speaker concluded.

NATIONAL COUNCIL CATHOLIC MEN

Film Information Service—Development in Decency Campaign—Valuable Material—Radio and Television

N.C.C.M. INAUGURATES FILM INFORMATION SERVICE

INDIVIDUALS and groups interested in religious films and the production of local television programs will welcome "The N.C.C.M. Film Information Service" just launched by the National Council of Catholic Men.

The primary purpose of the Service is to review and catalog for its subscribers 16 mm religious films suitable for use on local television stations, in the parish hall or school, and for organizational and group showings.

The new N.C.C.M. activity will serve its subscribers through a monthly bulletin *Close-Up*, which will make its bow June 1. Plans call for each issue to carry reviews of four films. Information on the cost, availability, suitability, technical quality, source, and a careful analysis of the content of each film will be given.

Close-Up will also feature articles by leading Catholics in the film industry and a bibliography of reliable articles on films which appear in other publications.

The bulletin's review pages will be set up in such a style and format that they may be kept readily available in a permanent file.

Reviews will include films already in circulation as well as new productions.

Film Information Service, in addition to data on all 16 mm religious films, will offer suggestions for the production of 16 mm short subjects, seasonal films, and film programs for special occasions. It will provide reviews of films referred to it by interested individuals or groups.

The Service will be under the direction of Robert C. McMahon of Beverly Hills, California, well known Catholic motion picture attorney and film distributor. He will be assisted by Robert Nichols of Los Angeles, California, and a staff of competent film reviewers.

In announcing the new undertaking, Martin H. Work, N.C.C.M. executive secretary, said: "Any individual or group interested in the 16 mm religious film field is cordially invited to subscribe to the N.C.C.M. Film Information Service. As a result of an N.C.C.M. survey in 1949, we know that a great need exists for it and N.C.C.M., because of its unique position, will give this specialized service to those who want it."

The nominal, annual membership fee, which covers all sections of the new N.C.C.M. service as well as a year's subscription to *Close-Up*, is two dollars. Subscriptions should be sent to N.C.C.M. headquarters, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

RADIO AND TELEVISION

RADIO: N.C.C.M. programs for June: *The Catholic Hour* (NBC, 2:00-2:30 p.m. EDT, Sundays) Father Joseph E. Manton, C.S.S.R., Mission Church, Roxbury, Mass., will speak on Shrines Across the Sea. Weekly titles: June 1, "Shrine of Ireland," June 8, "The Pride of Portugal," June 15, "Lourdes the Incredible," June 22, "Maria Goretti, Child Martyr," June 29, "A Visit to the Vatican." Music by the St. John's Seminary Choir of Boston, directed by Father Russell Davis.

The Christian in Action (ABC, 11:30 a.m.-12:00 noon, EDT, Sundays) Father Urban Nagle, O.P., St. Mary's of the Springs, Columbus, Ohio, Creator of the "Uncle George & Uncle Malachy" Series will be the speaker for the five Sundays of June. On June 1 the title of his talk will be Equality; June 8, Education. Titles for June 15, 22 and 29 will be announced later. Music June 1, 8, and 15 will be by the Josephinum Choir, Worthington, Ohio, directed by Father Walter J. Rees. June 22 and 29 the choir of the College

of St. Charles Borromeo, Columbus, directed by Father F. Thomas Gallen, will be heard.

Faith in Our Time (MBS, 12:45-1:00 p.m., EDT, Thursdays) presents Father Harold C. Gardiner, S. J., associate editor of *America*. His subject will be "The World and The Sacred Heart."

June 5 title will be "The Sacred Heart and Charity;" June 12, "The Sacred Heart and Reparation;" June 18, "The Sacred Heart for the World;" June 26, "The World for the Sacred Heart." On Tuesday, June 24, Paul Hume, music critic for the Washington Post, will speak.

TELEVISION: On Sunday, June 1, N.C.C.M. will present the first in a series of eight TV programs featuring dramatic portrayals of "The Sacraments," prepared especially for the NBC-TV Religious Feature, "Frontiers of Faith." The half-hour programs, which will be carried by 48 NBC-TV stations from coast to coast, will originate from WPTZ in Philadel-

phia. Telecast time is 1:30 p.m., EDT, on the first four Sundays of June and August.

Narration will be by Father Thomas J. O'Donnell, C.S.C. Father O'Donnell was last seen on network television as the Celebrant of The Mass which was done in "slow motion" during February on "Frontiers of Faith." Sharing the honors with him will be Father John H. Donnolly, director of Radio and Television for the Archdiocese of Philadelphia, and a cast of Catholic University players.

During the month of June, the Sacraments of Matrimony, Baptism, Penance, and Holy Eucharist will be portrayed. The scripts for these programs

have been prepared by the N.C.C.M. staff in cooperation with its Television Advisory Committee, a group of prominent Catholic advertising and television executives. Technical assistance has been furnished by the Very Reverend Francis J. Connell, C.S.S.R., dean of the School of Sacred Theology, Catholic University of America. Advisor on liturgical properties will be Robert Rambusch, a member of the leading liturgical art goods corporation bearing his name.

This will be the first "Frontiers of Faith" series under Catholic auspices which has utilized studio facilities. Previous programs in December and February were televised from the Fordham University Church in New York City.

DEVELOPMENTS IN DECENTY CAMPAIGN

N.C.C.M. has long been in the forefront in the fight for greater decency in literature and radio—and more recently, television.

Last month Representative E. C. Gathings (D., Ark.) successfully sponsored H. Res. 596 creating a committee to investigate indecent books, magazines, and other literature. The National Council assisted the legislator with copies of books, magazines, comics and other objectionable literature which had been forwarded to N.C.C.M. headquarters by affiliated organizations in all sections of the country.

In addition the legislator was furnished with copies of resolutions adopted by Catholic organizations, demanding an end of off-color TV and radio programs, as well as objecting to the sale and distribution of offensive literature.

Mr. Gathings stated that the material furnished by N.C.C.M. had much to do with persuading the House to adopt his resolution on indecent literature.

The Congressman also successfully sponsored a Resolution calling for an investigation of the moral tone of current radio and TV fare.

"It was just another case of close cooperation and teamwork between the N.C.C.M. headquarters and affiliated organizations," said Martin Work, N.C.C.M. executive secretary, in commenting on Resolution 596.

He compared it with another recent instance of the

good effect of such teamwork. N.C.C.M. headquarters and the Kansas City (Mo.) Diocesan Council of Catholic Men, he recalled, worked together on action that resulted in a Defense Department order banning prophylactic vending machines at post exchanges.

Mr. Work said N.C.C.M. intends to maintain such teamwork. He pointed out that Mr. Gathings has asked the cooperation of parents throughout the country in the clean-up investigations. He added that N.C.C.M. will alert all of its affiliates to the seriousness of the situation and ask them to submit evidence which would help the committees weigh the problem.

N.C.C.M. has already alerted its affiliated organizations concerning H. Res. 5850 and its companion Senate Bill, S-2976, which would authorize postmasters to impound mail pending a final hearing on whether a mailing privilege is being abused. This would restrict dealers in obscene literature from sending out such material while charges against them are being pursued. H. Res. 5850 was approved in the House on May 19.

The alert stated that unless S-2976 clears the Senate Post Office and Civil Service Committee and the Senate itself before adjournment, probably July 1, the measure automatically will die. N.C.C.M. is asking that letters be written to Senators urging the passage of the bill.

VALUABLE MATERIAL!

As a special service to its friends and affiliates, the National Council of Catholic Men offers its monthly publication *Catholic Men* in bulk lots at \$3.50 per hundred plus shipping charges. Many Holy Name Societies and Knights of Columbus Councils are distributing *Catholic Men* to the men of the parish on a regular Sunday every month, usually the Holy Name Sunday.

"Fact Sheets," featured in *Catholic Men*, have proved very popular. A Fact Sheet appears in each issue and consists of 10 to 12 questions with succinct answers on some topic of special importance.

Reprints of Fact Sheets are useful for distribution at meetings or for mailing to individuals. The purpose is to equip Catholic laymen with authoritative and dependable information to assist them in discussing current topics of particular interest to Catholics.

Titles of Fact Sheets which have already appeared in *Catholic Men* and are now available at N.C.C.M. headquarters are: "U. S. Ambassador to Vatican City?"; "Religious Freedom in Yugoslavia?"; "Rhythm in Marriage" (the Church's teaching); "Goodbye to God?" and on reverse side "God is Back." (U. S.

Supreme Court on released time in public schools, for religious instruction); "What is the N.L.R.B." (National Labor Relations Board); "Smut for Sale" (indecent literature); and "Immigrant!" (the status of emergency immigration legislation).

Reprints of Fact Sheets are \$2.00 per 100, postage prepaid, payment with order.

Copies of the proceedings of the 32nd Annual Meeting of N.C.C.M. at Toledo, Ohio, April 19-20, are available from headquarters, 1312 Massachusetts Ave., N.W., Washington 5, D.C. The proceedings contain summaries of the discussions at seven Workshops, two panel discussions on organization and development, as well as the text of addresses by Bishop William Mulloy of Covington, Ky., and Prof. James M. O'Neill of Brooklyn College.

The Workshops were on the subjects of Spiritualizing and Strengthening Family Life; Youth; Civic and Social Action; Communications; Religious Activities; Public Relations; and Legislation.

Price of the proceedings is \$2 per copy, prepaid, payment with order.

Available at the same price as Fact Sheets are reprints of special one page articles such "Prophylactic Vending Machines" (May, 1952) and "The Steel Crisis" which appears in the current (June-July) issue of *Catholic Men*.

In the story of the present steel crisis N.C.C.M. asked for a half-page statement by the steel corporations themselves and a parallel one by Philip Murray, president of the steelworkers union.

We have not seen anywhere else a more concise and clear-cut picture of the issues involved.

The prophylactic vending machine story covers the steps taken by N.C.C.M. in securing orders by the Secretaries of the Army, Navy and Air Force banning the machines from post exchanges.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—from the 1919 Pastoral Letter of the Archbishops and Bishops of the U.S.

OFFICERS OF THE

N.C.W.C. ADMINISTRATIVE BOARD

Most Rev. Francis P. Keough, Archbishop of Baltimore, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Karl J. Alter, Archbishop of Cincinnati, vice chairman and treasurer of the Administrative Board; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Youth Department; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Department of Lay Organizations; Most Rev. Joseph E. Ritter, Archbishop of St. Louis, episcopal chairman of the Department of Catholic Action Study;

Month by Month with the N.C.W.C.

ON May 21 the Apostolic Delegation in Washington, D.C. announced two episcopal appointments by the Holy Father.

The Most Rev. William E. Cousins, Titular Bishop of Forma and Auxiliary to His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, has been named Bishop of Peoria.

New Bishops The Very Rev. Msgr. Robert J. Dwyer, rector of the Cathedral of the Madeleine, Salt Lake City, and editor of *The Intermountain Catholic Register*, has been named Bishop of Reno.

Bishop Cousins succeeds Archbishop Joseph H. Schlarman who died last November. His Excellency had been Auxiliary to Archbishop Stritch of Chicago since 1949. He was born in Chicago in 1902; attended Quigley Preparatory Seminary, Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill.; and was ordained in 1927. Bishop Cousins served in pastoral work until now and from 1933 to 1946 was a member of the diocesan missionary band.

Bishop-elect Dwyer was born in Salt Lake City, Utah, August 1, 1908. He attended St. Mary's Manor, South Langhorne, Pa., and St. Patrick's Seminary, Menlo Park, Calif., and was ordained in the Cathedral of the Madeleine, Salt Lake City, on June 11, 1932. From 1938 to 1941, he studied at the Catholic University of America, taking the degree Doctor of Philosophy in American history. He has been pastor of the Cathedral in Salt Lake City since 1947.

In addition to being editor and business manager of *The Intermountain Catholic Register*, Bishop-elect Dwyer has held a number of diocesan administrative offices and taught at St.-Mary-of-the-Wasatch College, Salt Lake City, and the Midwest Branch of the Catholic University of America held at Dubuque. As second Bishop of Reno, Bishop-elect Dwyer fills a See left vacant by the transfer of Bishop Thomas K. Corman, now Coadjutor Bishop of Dallas, Texas.

Congratulations and best wishes are extended to Bishop Cousins and Bishop-elect Dwyer.

Most Rev. Patrick A. O'Boyle, Archbishop of Washington, episcopal chairman of the Department of Social Action; Most Rev. Emmet M. Walsh, Coadjutor Bishop of Youngstown, episcopal chairman of the Legal Department; Most Rev. Thomas K. Gorman, Bishop of Reno, episcopal chairman of the Press Department; and Most Rev. Matthew F. Brady, Bishop of Manchester, episcopal chairman of the Department of Education.

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VERY REV. MSGR. PAUL F. TANNER
Editor

EDITH H. JARBOE
Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

Woman's Role in Peace—Diocesan
Councils in Convention — With
Our Nationals — Family Rights

WOMAN'S ROLE IN PEACE

RUTH E. BENNETT

THE World Union of Catholic Women's Organizations held its thirteenth International Congress in Rome last month. This Union is a world federation of Catholic organizations of women, and its Congress is called in Rome by the Holy Father every four years.

The objects of the Union are to encourage and develop in all spheres of feminine activity the influence of Catholic thought and Christian doctrine in national life and international agreements; and to promote and coordinate the contribution of Catholic women to international affairs in accordance with Christian principles.

The theme of this Congress, "World Peace and the Responsibilities of Christian Womanhood," was considered by delegates assembled from 28 countries, representing 44 organizations. Truly, the meeting was universal. Ireland was represented for the first time. Japan, Poland, Luxembourg, Malta, New Zealand, Australia, France, England, Scotland, Uruguay, Venezuela, and Portugal are examples of the widespread representation. What an extraordinary opportunity was given for Catholic women to meet, in the shadow of St. Peter's, in an attempt to define, study and map a course of action to bring peace to a torn world!

Your own representation was gratifying. Eleven representatives of the N.C.C.W., active in the work in their own dioceses, interested in bringing back to their groups the enthusiasm, the experiences of these contacts, and the inspiration which is given only by the Holy Father, followed and participated in the meetings. Mrs. Henry Mannix, your representative on the Bureau, which compares to our National Board; your President; your Second Vice-President, Mrs. L. L. Roerkohl; Mrs. Edwin Becker and Mrs. Walter Quinlan, archdiocese of Cincinnati; Miss Edith Tighe, Archdiocese of Indianapolis; Miss Marie Kleinkoff, Diocese of Fort Wayne; Mrs. Walter Johnson, Diocese of Savannah-Atlanta; Mrs. Carolyn B. Manning, national regent, Daughters of Isabella; and Miss Margaret Mealey, your executive secretary, made up the group. Mrs. Mannix was one of 14 elected to the Bureau of the Union and was elected by them as Vice President General of the Union.

The Congress opened with Benediction of the Most Blessed Sacrament, offered by the Protector of the World Union of Catholic Women's Organizations, His Eminence, Cardinal Pizzardo, affording an opportunity for all to commonly participate through the universal language of the Church in paying homage to Our Lord in the Blessed Sacrament.

The first presentation made at the General Assembly on "Peace, the Work of Justice and Charity" by His Excellency, Archbishop Siri of Genoa, laid the foundation for the presentations to follow—as peace can only be achieved if based on these virtues.

Your President, speaking as your representative, presented "Present Day Human Obstacles to Peace." Attention was called to the fact that the very cause of human distress is in our deliberate denial that there is any need to direct man's social life or material development to any other end than to man's desires and satisfactions. One must realize that at the very heart of our present chaos are the equally inescapable spiritual needs of man, too long frustrated.

Mr. A. Vanistendael, assistant general secretary of the International Federation of Christian Trade Unions, explored in his presentation the present programs for technical assistance. He emphasized that the promotion of peace, which is the objective of international organizations and technical assistance programs, can be effective only when economic development goes abreast with social and cultural action. "Only," he said, "will such organizations be effective and true instruments of peace when they recognize the constructive value of religion in the life of peoples, in the growth of civilization, and in the establishment and the preservation of peace."

"The Real Mission of the Catholic Laity and the Responsibilities of Womanhood" was presented by Miss Celina Pineiro Pearson of the Argentine. She recalled the influence which women apparently enjoy today, but asked that consideration be given to the actual influence women exert. Women, she stated, make up half the human race. They have a splendid and deeply feminine part to play in the modern world. Catholic women in particular have a mission associated with the spiritual maternity of the Church of Christ. To this end, they need to be well organized,

and leaders must be in a position to speak for the great mass of women, and if necessary, take action in their name. In closing Miss Pearson entreated the Congress delegates to understand and to see that those whom they represented understand that by multiplying individual efforts within the framework of the organization in each country, and by being more deeply aware of the needs and miseries which women are most suited to relieve, those of all lands will unite and, little by little, closing ranks around the grievously wounded humanity of our day, bind its wounds and give it back health and joy.

These comprehensive presentations were followed by workshops, where participants had an opportunity to consider and contribute experiences in questions pertaining to social action, the family, religion, and morality.

Six days of prayer, study and plans were climaxed by the address of His Holiness Pope Pius XII to the Congress delegates when he received them in the Vatican Palace. Women's role in achieving peace was clearly defined. Women, by their very nature, are disposed to make contributions toward creating those internal and external conditions which insure peace and order. The Church expects this action, ". . . action aimed at wiping out hatred, at forging bonds of brotherhood between peoples, at eliminating the material causes of conflict, as want, unemployment, obstacles to migration, etc." In the few preceding words Our Holy Father gave to women a plan of action—only possible if we sincerely live as Christian women, members of the Mystical Body, and transfer into action through the organizations established on a local, state, national, and international level Christian concepts of life. His Holiness did not state the fact that woman has a role equal with man in influencing the world. On the contrary, he stated that woman has a very special role, by virtue of her nature, to effect a psychological and moralizing action on the lives of men, influencing them by her tact, gentleness, and example. It was ordained by Divine Providence that every generation should pass through the kindly school of woman, who at her side, has our common Mother, the Church. Christian women have an obligation and a responsibility to influence psychologically the lives of men.

His Holiness emphasized again the external influence of woman. Heretofore, her influence was restricted to the home and its surroundings. Today, it extends to wider fields: to public and social life, to government, to professions, to trades. Women must carry their "work of peace" into these fields. If women, he stated, were to translate their feelings abhorring war, into concrete action to impede war, it would be impossible for them to fail to attain their end.

Entreating women to pray, His Holiness gave the beautiful example of Our Blessed Lady's request to her Divine Son at the marriage feast of Cana, where her

solicitous prayer moved the Will of Jesus to change water into wine. "So also," the Holy Father said, "may your supplication, modeled on the fervor of faith of the Most Blessed Virgin turn the will of men from hate to love, from greed to justice."

The present-day task given to women in the work of pacification is the most extensive assigned to her by Divine Providence up to the present time, the most social, the most salutary. We are implored to embrace it as a mission from God and humanity. We are asked to assiduously devote our attention to it, implementing the studies undertaken at the meeting of the Congress. Nothing, His Holiness states, could be more conducive to the salvation of each nation or more in accordance with his own desires as the Vicar of Christ.

Blest, as we are, with spiritual and material resources, and a unity made possible by the vision of our Most Reverend Bishops, Catholic women of the United States will pray and study and work, to fulfill this responsibility incumbent upon them.

NOTE: On page 16 of this issue of *CATHOLIC ACTION* will be found the full text of the talk of the Holy Father to the Congress of the World Union of Catholic Women's Organizations here reported.

"The Time Has Come" —The Walrus Said



Mr. Walrus, of Alice in Wonderland, approved travel—ships particularly. His advice wasn't considered when the Burlington Route-Northern Pacific railroad experts painstakingly shaped up an official and delightful convention travel program for the National Council of Catholic Women. But by design, not accident—ships do enter in—two of them, in fact, the "Chinook"—Seattle to Victoria, and the "Princess Elizabeth"—Victoria to Vancouver. These cruises plus Yellowstone Park, Banff, Lake Louise, make the National Council trip so perfect that you can hardly imagine a more delightful convention-vacation combination.

You are invited to send for our free folder, describing this trip to Seattle next September. You'll surely want to go with congenial friends—with our special party. For folder, please write:

**MISS MARGARET MEALEY,
CONVENTION TOUR**
National Council of Catholic Women,
1312 Massachusetts Avenue,
Washington 5, D. C.

DIOCESAN COUNCILS IN CONVENTION

San Antonio . . . Six of the seven dioceses in the Province of San Antonio were represented at the first Provincial Conference held at the Incarnate Word College, San Antonio, March 10. Over 200 women attended. In the opening address of the Conference, Most Rev. Robert E. Lucey, Archbishop of San Antonio, presented the many fields of action open to women but pointed out the urgent need of spiritual motivation in the work. The purpose of the Conference—to give a greater knowledge of Council work—was discussed by the Provincial Director, Mrs. Enrico Liberto. Two National Committee Chairmen, Miss Gertrude Horgan of the San Antonio A.C.C.W., chairman of the Committee on Public Relations, and Mrs. A. J. Korieth of the Dallas D.C.C.W., chairman of the Committee on Cooperating with the Confraternity of Christian Doctrine, took leading parts in the two workshops held on "Organization and Development" and "Program Planning." The Conference closed with Benediction of the Most Blessed Sacrament.

Saginaw . . . The realization of the great value of unity achieved in N.C.C.W. was evident throughout the first annual convention of the Saginaw D.C.C.W., held April 23. Most Rev. Stephen S. Woznicki, Bishop of Saginaw, called the Council "the powerhouse of the diocese" and Rev. Hubert Maino, spiritual moderator, Detroit A.C.C.W., a guest speaker, termed the N.C.C.W. the most perfect instrument of the lay apostolate ever developed for Catholic women. In the sermon at the opening Pontifical Mass, celebrated by Bishop Woznicki, Rev. George Vincent, C.S.Sp., told of the motives underlying the organization of the diocesan council—prayer, study and action. One thousand women attended the convention, at which Mrs. William E. McCarthy, president, presided. Mrs. McCarthy was reelected.

Davenport . . . The 26th annual convention of the Davenport D.C.C.W., April 26-27, was addressed by two members of the hierarchy, Most Rev. Ralph L. Hayes, Bishop of Davenport, and Most Rev. Joseph M. Marling, C.P.P.S., Auxiliary Bishop of Kansas City. Bishop Marling, urging cooperation in the CCD program, told the delegates that the greatest obstacle confronting the Church in her apostolic mission today is the ignorance of Catholics with respect to the Faith. Mrs. Roy I. Moon was elected president to succeed Mrs. Ernest Jacobs, who presided at the convention. A thousand dollars was contributed by the D.C.C.W. to the Catholic Student Center at the University of Iowa. Resolutions adopted by the convention included those dealing with religious education, racial discrimination, housing, war relief, and study clubs.

Monterey-Fresno . . . The Monterey-Fresno 22nd annual convention, April 26-28, considered the theme "Mid-Century Challenge to Catholic Women." Most Rev. A. J. Willinger, C.S.S.R., Coadjutor Bishop of Mon-

terey-Fresno, appealed for a sense of Catholic responsibility, saying that one's whole attitude must be infused with the divine spirit that makes one an active agent of God for one's own good, for that of one's neighbor, for that of the whole world. Very Rev. Francis L. Dowd, C.S.S.R., spiritual moderator, was also an honored speaker. The President, Mrs. Jeanette Jacobs, presided at the convention. She is succeeded in office by Mrs. Russell Troutner.

Richmond . . . Over 200 registered delegates at the Richmond D.C.C.W. 6th annual convention, April 27, heard Most Rev. Peter L. Ireton, Bishop of Richmond, say that the parish groups were isolated until the formation of the D.C.C.W. which has forged a bond of unity. His Excellency was celebrant of the convention Mass. Miss Irma Piepho, administrative assistant, N.C.C.W., spoke on "Catholic Women in Social Action" and also participated in the Social Action Committee Workshop. Mrs. Patrick F. Carter, national vice-chairman of the Libraries and Literature Committee, was a participant in the workshop conducted for this committee. Resolutions were adopted in the fields of social action and legislation. Mrs. Sargent White was elected president to succeed Miss Lily Albert, who had presided during the convention.

St. Louis . . . "Woman—Guardian of Morality" was the theme of the 29th annual convention of the St. Louis A.C.C.W., held April 27-28 with 3000 women attending. Most Rev. Joseph E. Ritter, Archbishop of St. Louis, celebrated Solemn Pontifical Mass during the convention. Mrs. George A. O'Sullivan, who presided, was reelected president. Dr. Alba Zizzamia, assistant observer at the U.N. for N.C.W.C., spoke on "The World Examines Its Conscience." Morality was the basis of resolutions adopted which call for the recognition of a sense of personal responsibility on the part of voters; strict adherence to the standards of the moral law in literature, movies, television, radio, and other forms of entertainment; the affirmation of the prime place of morality in the educational life of a nation; and the exercise of woman's influence in securing housing, health measures, and working conditions in conformity with the moral law.

Nashville . . . The Holy Sacrifice of the Mass opening the 16th annual convention of the Nashville D.C.C.W., April 29-30, was celebrated by Most Rev. William L. Adrian, Bishop of Nashville. In developing the theme of the convention, "Know Your Religion," Rt. Rev. Msgr. Ambrose J. Burke, president, St. Ambrose College, Davenport, Iowa, spoke on "Know Your Church." Other distinguished speakers were Mrs. A. S. Lucas, past president, N.C.C.W., and national chairman, Committee on Civil Defense, who spoke on "Unity, Friendship and Charity," and Mrs. James P. Flynn, national chairman, Committee on Legislation, whose subject was "Duty to God and Country." Three workshops were held on Home and School and

Youth; Literature and Study Clubs; and Public Relations and Social Service. The President, Mrs. James E. Willard, presided.

Corpus Christi . . . The 7th annual convention of the Corpus Christi D.C.C.W., April 29-30, was devoted to the consideration of "Catholic Youth and Recreation." Most Rev. Mariano S. Garriga, Bishop of Corpus Christi, told the delegates that "we must see that our Catholic youth have constructive recreation and helping to provide it is our job . . . Adults must help create moral, capable citizens for tomorrow." Miss Mary Donohoe, N.C.C.W. affiliations secretary, spoke on "National Aids to Catholic Youth Organization." Mr. W. D. Boone outlined a program to include the participation of many adults in youth work, the organization of a youth center, and the creation of a diocesan youth program. Mrs. James R. Dougherty was re-elected president.

La Crosse . . . Two thousand women attended the 18th annual convention of the La Crosse D.C.C.W., May 7, which opened with Pontifical Low Mass celebrated by Most Rev. John P. Treacy, Bishop of La Crosse. Featured speakers were Most Rev. Loras T. Lane, Auxiliary Bishop of Dubuque, and Miss Margaret Mealey, N.C.C.W. executive secretary. Ten sectional meetings on standing committees were held to present and promote the Council work. The theme of the convention, "The Catholic Home in the Midst of Growing State Socialism," was reflected in the resolutions which included the adoption of the plan, objective and platform of the National Organization for Decent Literature; the pledge of service to the community; the promotion of religious study and activities; and support of the Catholic press. The convention elected Mrs. Harvey Schweitzer president to succeed Mrs. T. W. Lapitz.

WITH OUR NATIONALS

Christ Child Society . . . Most Rev. Patrick A. O'Boyle, Archbishop of Washington, presided at the Mass opening the 11th biennial convention of the Christ Child Society, held May 11-13 in Washington, D. C. In presenting the work of the Society, the convention theme selected was "The Child: Citizen of Two Worlds." A message to the convention on the growth and development of the organization was delivered by Miss Mary V. Merrick, who founded the Society in 1886. Rev. Edmund A. Walsh, S.J., vice-president of Georgetown University, was the principal speaker at the dinner closing the meeting. Mrs. Gregory J. Weyand, of St. Paul, Minn., was elected president, succeeding Mrs. John Hopkins.

Kappa Gamma Pi . . . Winners of the 1952 KGP short story contest are: first place, Margaret M. Donohue, Staten Island, N. Y., a senior at St. Mary's College, Notre Dame, Ind., for her story "Last Judgment"; second place, Marian Redle, Sheridan, Wyo., a junior

at St. Mary's College, Xavier, Kan., for "The Funny Man;" third place, Alice M. Roach, of the College of New Rochelle, N. Y., for her story titled "Be Not Affrighted." One hundred and twenty-one stories were entered in the contest by students of 33 colleges in the United States and Canada. This annual project is an effort by Kappa Gamma Pi both to encourage talented young Catholic writers and to promote writing in harmony with Catholic teaching. The judges were Sister Mariella Gable, O.S.B., chairman of the English Department, College of St. Benedict, St. Joseph, Minn.; Mrs. Lucile Halsey, South Bend, Ind., author of *Reproachfully Yours*; and Dr. Victor M. Hamm, professor of English, Marquette University, Milwaukee, Wis.

National Council of Catholic Nurses . . . Miss Catherine Dempsey, an industrial nurse of Cambridge, Mass., was elected president of the N.C.C.N. at the 6th biennial convention held in Cleveland, Ohio, May 1-4. More than 1200 nurses were in attendance. Most Rev. Richard J. Cushing, Archbishop of Boston and Episcopal Chairman of the Lay Organizations Department, N.C.C.W.C., announced the publication in September of a magazine to be called "The Catholic Nurse." At present the N.C.C.N. has only a quarterly bulletin as its official publication. His Excellency told the convention: "Nursing has a professional side. It is a skilled profession, a proud profession, a noble and humane profession. It deserves social security, adequate and even generous recompense, professional standards. But these are not what make nursing great before God. The beauty of nursing, the secret of its true dignity is that nursing is a vocation—the vocation of serving Christ in the person of his poor."

FAMILY RIGHTS

THE World Union of Catholic Women's Organizations presented a memorandum on the rights of the family to the U.N. Commission on Human Rights, urging its inclusion in the proposed Covenant on Civil and Political Rights. The Union also asked that specific reference to the Creator as the source of all rights be made in the Preamble of the Covenant. The article on the family called for the explicit guarantee of the following rights:

1. That men and women of full age shall have the right to marry and found a family and rear their children. That marriage shall be entered into only with the full and free consent of the intending spouses.
2. That all persons shall have equality before the law in all matrimonial matters.
3. That the family deriving from marriage is the natural and fundamental group unit of society and is entitled to protection by society and the State.
4. That parents shall have the prior right to determine the education of their children.
5. That parents shall have the right to maintain, if necessary by public protection and assistance, adequate standards of child welfare within the family circle.

ASSURED, as We are, of the great contribution that women are able to make to the cause of peace, We address this paternal message to you, mothers, wives and daughters of every nation, and particularly to you, Catholic women, whom We know to be filially devoted to the Vicar of Christ and through Him, to Jesus Himself, Who, during the course of His mortal life, had so many exquisite proofs of womanly devotion.

Ever anxious to promote the cause of peace with all possible means, until the rainbow of stable tranquillity shall shine forth in the skies of the world, We desire to give also into your trust, beloved daughters, the arduous but sublime task of laboring for peace; since you, perhaps better than others, appreciate the importance of the tranquillity of order as the essential condition of a sound feminine life.

It is in this very Rome, which the Peaceful King of the human family made His own, as if to consecrate and elevate that universal peace which the empire of Augustus had proposed for its goal and, to a certain extent, brought to realization, that there has assembled a Congress, representing the Catholic Women of the entire world, to solemnly express their desire for peace, to affirm their will to demand it from those who have the power to effect it here below, to study the concrete means and offer their cooperation to attain it, in the name of God and on the basis of Christian principles.

In truth, yours is not a new voice nor the latest among the so many that are being raised up on all sides on behalf of peace; but it is certainly among the most sincere and, We have reason to hope, fruitful. Who, in fact, could doubt the sincerity of a woman when she invokes peace, to which she primarily is devoted, or when she detests war, of which she would become the most pitiable victim? Such she has ever been. The ancient fable of the sorrowing Andromache, condemned by destructive war to widow's tears, to become the mother of a fatherless child and subsequently an exile and a slave, continues to be, even though it is a legendary epic, the personification of the cruel tragedies into which the wars of every period have drawn woman and of those even more atrocious tragedies reserved for her by modern total war.

Millions of men and women, who can be considered as the survivors of the recent conflagration, still retain vivid memories of its horrors: mothers with babies at their breasts, struck down with the ruins of their homes, others torn by wounds; others turned, as it were, to stone by the sorrow and unexpectedness of their losses, as if

The Cause of Peace—

"Mission from God and Humanity"

In an audience on April 24, 1952 during the 13th International Congress of the World Union of Catholic Women's Organizations His Holiness Pope Pius XII spoke as follows in the interest of peace.

something of their life were suddenly dashed to pieces. And in other places, in unnumbered multitudes there are women, to whom home means everything, compelled to go about wandering from place to place, driven on by the armies, with the dread shadow of terror hanging over them, with babies clinging to their necks and wailing with hunger or from disease. Mothers and wives for long years without word of the fate of their dear ones; and some, by reason of the unbelievable insensibility of rulers of state whose actions are so contrary to their words, even today are still suffering the awful anguish of the question: is my son alive? Virgins shamefully defiled and families deprived of their support and maidens from whom has been snatched away forever the great dream of their life. This then is the lot of woman in time of war!

Have the rulers of peoples ever thought with the hearts of sons of such tragedies, they who, We shall not say, are cherishing thoughts and desires of war but who are responsible for and maintain a state of affairs such as to create the danger of war and, perhaps, on the part of peoples unjustly oppressed (it is horrible to say so) even the desire for war, as the extreme hope for just liberation? But upon whom falls the responsibility for such a desperate desire?

Even though man, who boasts of being able to injure himself to difficulties, may somehow become adapted to those conditions of life which are imposed by wars, such as discomforts, hardships, sudden terrors and general irregularities, yet, such conditions are, too frequently, both physically and morally disastrous for woman.

Now the fear that (God forbid!) such an evil may recur moves the women of every part of the world to ardently invoke peace. This invocation, We, as the Common Father, have often heard on their lips, and today We make it Our own to say to those in whose hands is the fatal choice between the sword and the olive branch: look with the eyes of sons to the anxieties of so many mothers and

wives, among whom are also yours, and let them have greater weight on the scales of your deliberations than reasons of prestige, immediate advantage, or indeed, as may be the case, Utopian dreams inspired by theories which have little foundation in the real nature of men and of things. Do not ask for acts of useless heroism of women; they already have so many of them to accomplish in their ordinary life for their country and for the human family!

However, the sentiment which induces women to abhor war, would avail nothing, nor would it ever become a valid contribution to the cause of peace, if it were not transformed into a positive desire to restore everywhere the sense of fraternity, sustained by the consciousness of a higher obligation of charity, strengthened by the readiness to put into practice, in their environment, justice, of which peace is the work; in a word, if sentiment does not lead to action conducted according to the essential principles of Christianity. What these principles are in particular, and how they determine the action of the Church and of Catholics, We have recently expounded in Our Christmas Message of December 24 last, on the mission of the Church on behalf of peace (*Acta Ap. Sedis*, vol. 46, 1952, pp. 11-15).

In it your cry of peace, beloved daughters, is distinguished clearly from that of other women, whose sincerity We are far from questioning but whose cry, unfortunately, We often see desecrated and turned to other ends, even if it is not brought to the extreme of becoming a cry of bitterness and of hatred. In any case, it is certain that any invocation of peace, which is deprived of the Christian concept of the world as a foundation, is doomed to resound in the desert of the heart, as the cry of the shipwrecked in the empty wastes of the ocean.

In this way you, Catholic Women, are messengers and promoters of peace in virtue of the very title which you bear, because Catholic is in a way synonymous with peaceful. And even though your duty as citizens of your

country may require of you the ready resolution to die for your fatherland if it were really attacked unjustly or threatened in its vital rights, you are, on the other hand, more naturally and with greater fervor disposed to make your contribution toward creating those internal and external conditions which ensure order and peace.

This action the Church and humanity expect of you; action aimed at wiping out hatred, at forging bonds of brotherhood between peoples, at eliminating the material causes of conflict, such as want, unemployment, obstacles to emigration and such like.

This is twofold action. On the one hand a psychological and moralizing action which your delicate tact enables you better than others to undertake: to bring men to an appreciation of heavenly things; to induce them gently to austerity, or at least to a seriousness and moral uprightness of life; to irradiate everywhere the spirit of gentleness, the sense of fraternity among all children of God; the consciousness of the obligation of renouncing unlawful riches, you yourselves being the first to renounce a luxurious standard of living; above all, as a synthesis and crown of spiritual action, to educate your children in a Christian manner, in accordance with the Christian vision of the world revealed to us by the Saviour.

To whom, in fact, if not to mothers, is the first transmission of the Gospel message entrusted? The wisdom and goodness of Divine Providence! It has ordained that every generation, at its birth, should pass through the kindly school of woman—who has at her side the Common Mother, the Church—in order that each in its own time may draw upon that goodness, that sweetness, that piety which are inborn in her.

Without this periodical return to that fount of goodness, humanity would soon give way under the hardships and bitter struggles of life and degenerate toward the most miserable savagery. Let you, therefore, who in virtue of your natural duty and of your divine mission form the souls of the young, let you direct the new generations to a sense of universal fraternity and of abhorrence of violence.

An action too remote, somebody may say. No; it is an action which builds on deep foundations and which is therefore fundamental and urgent. Just as wars, at least in modern times, do not come about unexpectedly, but germinate over long years in hearts, so also true, just and stable peace does not blossom forth at the first bright ray of sentiment or of a clarion call.

There is also an external activity because if in other ages the influence

of women was restricted to their home and the surroundings of the home, in our days it extends (whether we like it or not) to even wider fields: to public and social life, to parliaments, to tribunals, to journalism, to the professions and to the trades. May women carry their work of peace into each of these spheres. If indeed all women were to pass from that innate feeling which makes them abhor war, to concrete action to impede war, it would be impossible that the total of such imposing efforts, which bring into play those forces best calculated to move the will, that is piety and love, it would be impossible. We say, that it should fail to attain its end.

May the Divine aid invoked in prayer which women, who are by nature pious, are accustomed to offer with greater perseverance to God, render still more fruitful these efforts. Just as, at the marriage of Cana, the prayer of your merciful Queen and Mother, full of solicitude and concern at the embarrassment and upset of the newly married spouses, was able to move the will of Jesus to change water into wine, "the wine which those of refined taste call the soul of banquets" (Bossuet, Sermon for the second Sunday after Epiphany); so also may your supplications, modeled on the fervor of faith of the Most Blessed Virgin, turn the will of men from hate to love, from greed to justice.

Beloved daughters! You know the great benefits which women owe to Christianity. When Christianity appeared on earth, pagan culture very often exalted women only for an ensemble of external and ephemeral endowments or for their fineness of sensibility. This esthetic vision and this exquisite feeling reached, in fact, the highest and most delicate forms. The finely turned phrases in the immortal works of the poets of the Augustan age throb with feeling; the statues of the gods, divine creations of art, embellished the streets and forums, the temples and the courtyards of the sumptuous palaces. And yet all this was empty and superficial. Neither Athens nor Rome, beacons of civilization though they were, which spread so much natural light on family ties, succeeded by their lofty philosophical speculations or by the wisdom of their legislation in raising woman to the level which becomes her nature.

Christianity alone, on the other hand, while not failing to recognize those external and intimate qualities, was the first to discover and foster in woman those duties and callings which are the true foundation of her dignity and the motive for a more genuine exaltation. So that new types of womanhood come to light and make their influence felt under Christian civiliza-

tion, such as those who were martyrs for religion, saints, apostles, virgins, promoters of widespread reforms, assuagers of all human sufferings, savers of lost souls and educators. According as new social needs arose, their beneficent mission extended and the Christian woman became, as she is today, with every good reason, a no less necessary factor in civilization and progress than man.

Precisely in this setting We see your present-day work of pacification, the most extensive, perhaps, assigned to you by Providence up to the present, and more social and salutary than any you have had in the past. Embrace it as a mission from God and humanity; dedicate your most assiduous attention to it, seconding those suggestions which a chosen section of you undertook to study and promote in the International Congress of Catholic Women, convinced of the fact that you could do nothing more conducive to the salvation of your nations and of your children, or more in accordance with the desires of the Vicar of Christ.

On all of you then, beloved daughters, spread throughout the earth, and in a special manner on you, Catholic Women, as on each of those taking part in the Roman Congress, We invoke light and grace from the Almighty, in token of which We impart to you with fullness of soul Our paternal Apostolic Blessing.

Problems of Our Times

UNDER the theme, "Christ, the Center of Human Society," the Third International Conference on Religious and Professional Problems of our Times will be held by the Equipes Internationales de Renaissance Chretienne from August 17 to 27, 1952, at College St. Martin, Pontoise, France. (Pontoise is 30 km from Paris.)

The tentative program calls for an address on "The Theology of Reality" and workshops and discussion groups on problems of a wide variety of professional groups: lawyers; economists; management and labor; technicians; tradesmen; doctors; psychologists; educators; philosophers; artists; writers, publishers and publicists; and specialists in film, radio and television. Other workshops will consider current problems: The possibility of international cooperation in the Christo-centric sense, and Christian spirituality of the laity and Christian practise in daily life. The Master of Campion Hall will be the speaker and spiritual moderator for the English Speaking.

Space limitations make early reservations advisable. Send reservations to Mlle. J. Revillon, 3 bis, rue Francois Ponsard, Paris 16e, France.

WE welcome you, beloved daughters of the World Federation of Catholic Young Women. We greet you with the same pleasure, the same joy, and the same affection with which, five years ago, We received you at Castelgandolfo, on the occasion of the great international meeting of Catholic Women.

The impetus and the wise counsels given you by this Congress, as well as the words which We addressed to you on that occasion (*Discorsi e Radiomessaggi*, IX, pp. 221-233) have truly not remained without fruit. We know how you have strained your efforts in the meantime to realize the precise aims which you saw clearly. This is demonstrated for Us also by the printed memorandum which you presented to Us when today's Congress was being prepared—"The Faith of Youth—Problem of our Time." Its 32 pages have all the weight of a large volume, and We have studied it with great attention, for it sums up and synthesizes the results of numerous and varied studies on the state of the Faith among the Catholic youth of Europe, and its conclusions are extremely instructive.

In Our allocution of September 11, 1947, at which you were present, as well as in many other allocutions both before and since, We Ourselves have treated of a whole series of questions which are touched upon in these pages. Today We should like to take the occasion of this meeting with you, in order to tell you what We think of a certain phenomenon which is manifesting itself in some degree everywhere in the life of faith of Catholics, and which to some extent affects everyone, but especially youth and its educators, and which is referred to in several passages of your memorandum, especially when you say: "Confusing Christianity with a code of precepts and prohibitions, young people have the feeling that they are suffocating in this climate of the 'moral imperative,' and it is not a negligible minority among them who cast off this 'cumbersome baggage.'"

A new conception of the moral law

We could call this phenomenon a "new conception of moral life," since it involves a tendency which manifests itself in the domain of morality. But it is on the truths of faith that the principles of morality are based, and you know how fundamentally important it is for the preservation and development of faith that the conscience of the young man and the young woman be formed at a very early age and developed according to correct and sound moral norms. Thus the "new conception of Christian moral-

"The Faith of Youth"

And the Moral Law

In the following words Pope Pius XII spoke to the World Federation of Catholic Young Women in Congress in Rome, April 18, 1952.

ity" touches very directly on the problem of the faith of youth.

We have already spoken of the "new morality" in Our radio message of last March 23 to Christian educators. What We say today is not merely a continuation of what We took up then; We wish today to uncover the hidden sources of this conception. We might term it "ethical existentialism," "ethical actualism," "ethical individualism"—all understood in the restrictive sense. We shall later explain, and as expressed in what has otherwise been called *Situationsethik*, or "morality according to situations."

"Morality according to situations"— Its distinctive sign

The distinctive mark of this morality is that it is not based in effect on universal moral laws, such as, for example, the Ten Commandments, but on the real and concrete conditions or circumstances in which men must act, and according to which the conscience of the individual must judge and choose. Such a state of things is unique and is applicable only once for every human action. That is why the decision of conscience, as the proponents of this ethic affirm, cannot be commanded by ideas, principles, and universal laws.

Christian faith bases its moral requirements on the knowledge of essential truths and their mutual correlation. This is what St. Paul, in his Epistle to the Romans (1, 19-21), does for religion as such, whether it be Christian or prior to Christianity. From the creation of the world, says the Apostle, man catches sight of and, so to speak, grasps the Creator, His everlasting power and His divinity—and this with such clarity that he knows and feels himself obliged to recognize God and to do Him honor, in such a way that to neglect this cult or to pervert it in idolatry is seriously sinful, for all men and at all times.

This is not the rule laid down by the ethic of which We speak. It does not deny outright general moral concepts and principles (although at times it comes very close to such nega-

tion), but it moves them from the center of consideration into the outer periphery. It may happen that often times the decision of conscience will be in harmony with them. But they are not, so to speak, a body of premises from which conscience draws logical conclusions in a particular case, the case which "happens only once." Not at all! At the center is found the good which must be actuated or preserved, in its real and individual value—as, for example, in the domain of faith, the personal bond which links us with God.

If a conscience, even though seriously formed, decided that abandoning the Catholic Faith and joining another religion brings it closer to God, then such a step would be "justified," even though it is generally classified as "giving up the Faith." Or again, in the domain of morality, another example is the corporal and spiritual gift of one's self among young people. Here, conscience, even though seriously formed, would decide that, because of a sincere mutual inclination, physical and sensual intimacies are in order, and these, although allowed only between married persons, would become permitted manifestations of this inclination.

The open conscience of today would decide in this way, because from the hierarchy of values it draws the principle that personality values, being the highest, could either make use of lower bodily or sensual values or rule them out, according to the suggestions of each individual situation. It has been insistently claimed that, precisely in virtue of this principle, in what concerns the rights of married persons, it would be necessary, in case of conflict, to leave to the serious and upright conscience of the parties, according to the demands of concrete situations, the power to frustrate directly the realization of biological values, for the benefit of personality values.

Such judgments of conscience, however contrary they may seem at first sight to divine precepts, would be valid before God because, they say, in the eyes of God a conscience seri-

ously formed takes precedence over "precept" and "law."

Hence, such a decision is "active" and "productive." It is not "passive" and merely "receptive" of the decision of the law which God has written in the heart of each one, and still less of the decision of the Decalogue, which the finger of God wrote on tables of stone, with the duty imposed on human authority to promulgate and preserve it.

The new ethic (adapted to circumstances), say its authors, is eminently "individual." In the determination of conscience, each individual finds himself directly with God, and decides before Him, without the slightest trace of intervention by any law, any authority, any community, any cult or religion. Here there is simply the "I" of man and the "I" of the personal God, not the God of the law, but of God the Father, with whom man must unite himself in filial love. Viewed thus, the decision of conscience is a personal "risk," according to one's own knowledge and evaluation, in all sincerity before God. These two things, right intention and sincere response, are what God considers; He is not concerned with the action. Hence the answer may be to exchange the Catholic Faith for other principles, to seek divorce, to interrupt gestation, to refuse obedience to competent authority in the family, the Church, the State, and so forth.

All this would be perfectly fitting for man's status as one who has come "of age" and, in the Christian order, it would harmonize with the relation of sonship which, according to the teaching of Christ, makes us pray to God as "Our Father." This personal view of things spares man the necessity of having to ask himself at every instant whether the decision to be taken corresponds to the paragraphs of the law or to the canons of abstract norms and rules. It preserves man from the hypocrisy of pharisaical fidelity to laws; it preserves him both from pathological scruples and from lightness or lack of conscience, because it puts the entire responsibility before God on the Christian personally. Thus speak those who preach the "new morality."

It is alien to the Faith and to Catholic principles

Under this explicit form, the new ethic is so foreign to the Faith and Catholic principles, that, if he knows his catechism, even a child will be aware of it and will feel it. It is not difficult to recognize how this new moral system derives from existentialism, which either abstracts from God or simply denies Him, and in any case

leaves man to himself. It is possible that present-day conditions may have induced men to attempt to transplant this "new morality" into Catholic soil, in order to render the difficulties of Christian life more bearable for the faithful. In fact, millions of them are being called upon today, and in an extraordinary degree, to practice firmness, patience, constancy and the spirit of sacrifice, if they wish to preserve their faith intact, either under the blows of fate, or in surroundings which put within their reach everything which their passionate heart yearns for or desires. Such an attempt can never succeed.

The fundamental obligations of the moral law

It will be asked how the moral law, which is universal, can be sufficient, and even have binding force, in an individual case, which, in the concrete, is always unique and "happens only once." It can be sufficient and binding, and it actually is, because, precisely by reason of its universality, the moral law includes necessarily and "intentionally" all those particular cases in which its concepts are verified. And in very many cases it does so with such convincing logic, that even the conscience of the simple faithful sees immediately and with full certitude the decision to be taken.

This is especially true of the negative obligations of the moral law, those which oblige us not to do something, or to leave something aside. But it is not true only of these obligations. The fundamental obligations of the moral law are based on the essence and the nature of man and on his essential relationships, and thus they are applicable wherever we find man. The fundamental obligations of the Christian law, in the degree in which they are superior to those of the natural law, are based on the essence of the supernatural order constituted by the Divine Redeemer.

From the essential relationships between man and God, between man and man, between husband and wife, between parents and children; from the essential community relationships found in the family, in the Church and in the State, it follows, among other things, that hatred of God, blasphemy, idolatry, abandoning the true Faith, denial of the Faith, perjury, murder, bearing false witness, calumny, adultery and fornication, the abuse of marriage, the solitary sin, stealing and robbery, taking away the necessities of life, depriving workers of their just wage (James, 5, 4), monopolizing vital foodstuffs and unjustifiably increasing prices, fraudulent bankruptcy, unjust maneuvers of speculation—all this is gravely

forbidden by the Divine Lawmaker. No examination is necessary. No matter what the situation of the individual may be, there is no other course open to him but to obey.

For the rest, against the "ethics of situations" We set up three considerations or maxims. The first: We grant that God wants, first and always, a right intention. But this is not enough. He also wants the good work. A second principle is that it is not permitted to do evil in order that good may result (Rom., 3, 8). But this new ethic, perhaps without being aware of it, acts according to the principle that the end justifies the means. A third maxim is that there may be situations in which a man, and especially a Christian, cannot be unaware of the fact that he must sacrifice everything, even his life, in order to save his soul. Of this we are reminded by all the martyrs. And martyrs are very numerous, even in our own time. The mother of the Machabees along with her sons; Saints Perpetua and Felicitas, notwithstanding their newborn children; Maria Goretti, and thousands of others, men and women, whom the Church venerates—did they, in the face of the "situation" in which they found themselves, uselessly or even wrongly incur a bloody death? No, certainly not, and, in their blood they are the most explicit witnesses to the truth against the "new morality."

The problem of the formation of conscience

Where there are no absolutely obliging norms, independent of all circumstances or eventualities, the situation which "happens only once" demands, it is true, in its unicity, an attentive examination, in order to decide which norms are to be applied and how. Catholic morality has always and extensively treated this problem of the formation of one's conscience with a preliminary examination of the circumstances of the case to be decided. The whole of its teaching offers a precious aid in the determinations of conscience, whether theoretical or practical. Let it suffice to cite the still pertinent explanations of St. Thomas on the cardinal virtue of prudence and the virtues connected with it. (S.Th., 2a, 2ae, q. 47-57). His treatise evidences a sense of personal activity and of actuality which contains whatever true and positive elements there may be in "ethics according to the situation," while avoiding its confusion and aberrations. Hence, it will be sufficient for the modern moralist to continue along the same line, if he wishes to make a thorough study of the new problem.

The Christian education of conscience is far from neglecting personality, even that of the young girl and the child, or from strangling its initiative. All sound education aims at rendering the educator unnecessary, little by little, and making the one educated independent within proper limits. This is also true of the education of the conscience by God and the Church. Its aim is, as the Apostle says (Eph. 4, 13; cfr. 4, 14) "the perfect man, according to the measure of the fullness of the age of Christ," hence, a man who is of age, and who also has the courage which goes with responsibility.

But it is necessary that this maturity find place in the right plan! By means of His Church, through which He continues to act, Jesus Christ remains the Lord, the Head, and the Master of every individual man, whatever be his age and state. The Christian, for his part, must assume the grave and sublime task of putting into practice in his personal life, his professional life, and social and public life, in so far as it may depend on him, the truth, the spirit, and the law of Christ. This

is what we call Catholic morality, and it leaves a vast field of action for initiative and the personal responsibility of the Christian.

Dangers to the Faith of Youth

This is what We wanted to say to you. The dangers besetting the faith of our young people are today extraordinarily numerous. Everyone knew this and knows it, but your memorandum is particularly instructive on this subject. Nevertheless, We feel that few of these dangers are as great or as heavy with consequences as those which the "new morality" creates for faith. The errors occasioned by such deformations or such softening of the moral duties which flow quite naturally from faith, would in time lead to the corruption of its very wellspring. This would be the death of faith.

Two Conclusions

From all that We have said on faith, We shall draw two conclusions, two directives, which We wish to leave with you in conclusion, in order that they may orientate and animate the

whole of your action and life as valiant Christians.

The first: The faith of young people must be a praying faith. Youth must learn how to pray. Let this prayer always be in the measure and in the form suitable to the age of youth, but always with the realization that without prayer it is impossible to remain faithful to the Faith.

The second: Youth must be proud of its Faith, and acknowledge that it costs something. From earliest childhood, the young must accustom themselves to make sacrifices for their Faith, to walk before God with an upright conscience, and to reverence whatever He orders. Then youth will grow, as if by itself, in the love of God.

May the charity of God, the grace of Jesus Christ, and the communication of the Holy Spirit (2 Cor. 13,13) be with you all. This is Our wish for you with most fatherly affection. As a pledge of this affection, We give you with all Our heart, to each of you and to your families, to your movement and all its branches throughout the entire world, and to all your members, the Apostolic Benediction.

Calendar of Scheduled Catholic Meetings and Events

June, 1952

- 1-3—CATHOLIC KNIGHTS OF ST. GEORGE—16th biennial convention, Beaver Falls, Pa.
- 6-8—NATIONAL CATHOLIC LAYMEN'S RETREAT CONFERENCE—14th biennial national convention, Pittsburgh, Pa.
- 7-8—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—Legislative Council meeting, Pittsburgh, Pa.
- 11—SOLEMN CONSECRATION OF THE MOST REV. JOHN J. BOARDMAN as Titular Bishop of Gunela and Auxiliary of Brooklyn, in Brooklyn, N. Y.
- 16-21—INSTITUTE ON INDUSTRY AND SOCIAL ACTION (FOR WOMEN), SPONSORED BY SOCIAL ACTION DEPARTMENT, N.C.W.C.—16th annual, Washington, D. C.
- 17-20—NATIONAL CATHOLIC CAMPING ASSOCIATION—1st National Conference, Camp Fatima, Gilmanton, N. H.
- 18-21—CATHOLIC PRESS ASSOCIATION—annual convention, Notre Dame, Ind.
- 20-21—CATHOLIC BROADCASTERS ASSOCIATION—annual convention, New Orleans, La.
- 24-28—CATHOLIC LIBRARY ASSOCIATION—26th annual conference, New York, N. Y.

July, 1952

- 6-10—KNIGHTS OF ST. JOHN AND SUPREME LADIES' AUXILIARY—supreme convention, Indianapolis, Ind.
- 7-11—CATHOLIC DAUGHTERS OF AMERICA—biennial convention, Lake Placid, N. Y.
- 18-20—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—regional conference, Escanaba, Mich.
- 28-30—CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA—80th annual convention, Worcester, Mass.

August, 1952

- 5-8—DIOCESAN DIRECTORS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE—16th annual convention, Estes Park, Colo.
- 11-16—DAUGHTERS OF ISABELLA—biennial national convention of the National Circle, Toronto, Ontario, Canada.
- 16-20—CATHOLIC CENTRAL VEREIN OF AMERICA AND NATIONAL CATHOLIC WOMEN'S UNION—national conventions, St. Louis, Mo.
- 19-21—KNIGHTS OF COLUMBUS—supreme convention, Los Angeles, Calif.
- 19-22—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—19th convention, New York, N. Y.
- 21-24—CATHOLIC STUDENTS' MISSION CRUSADE—15th National Convention, Notre Dame, Ind.
- 28-Sept. 3—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—9th national congress, Notre Dame, Ind.

September, 1952

- 4-7—NATIONAL NEWMAN CLUB FEDERATION—national convention, Lafayette, Ind.
- 20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.
- 26-28—LITHUANIAN AMERICAN ROMAN CATHOLIC FEDERATION—annual national convention, Detroit, Mich.
- 28-30—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional conference, Portland, Ore.
- 28-Oct. 5—CATHOLIC BIBLE WEEK—500th anniversary of the Gutenberg Bible sponsored by Catholic Biblical Association and National Center Confraternity of Christian Doctrine.